UNITARIAN WORD & WORK

JANUARY
1917

The Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and The Unitarian Temperance Society

Publication Department
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston, Massachusetts

50 CENTS PER YEAR 7 CENTS PER COPY

THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

ALL OF THESE SOCIETIES have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

THE ASSOCIATION was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity." In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE ALLIANCE OF UNITARIAN WOMEN

THE NATIONAL ALLIANCE was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

THE UNION was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

THE TEMPERANCE SOCIETY is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK is regularly issued by the Publication Department of the American Unitarian Association on the first day of each month from October to June inclusive. Subscriptions can begin with any issue. Single copies, 7 cents; Subscription prices: individual subscriptions, 50 cents; in groups of 25 or more from one church, 40 cents each; 50 or more, 35 cents. Address the Publication Department, American Unitarian Association, 25 Beacon Street, Boston, Massachusetts.

Entered at the Boston Post Office as second class matter

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Vol. 20 JANUARY, 1917 No. 4

EDITORIAL

FIRST MEETING OF THE LIFE MEMBERS OF THE AMERICAN UNITARIAN ASSOCIATION

THE first meeting of the Life Members of the American Unitarian Association takes place at the Ford Hall, Boston, Mass., on the evening of January 18, 1917. The purpose of the gathering is to increase the interest of Life Members in the work of the Association and to intensify in all Unitarians a consciousness of the great duties and responsibilities that await them at the present time.

This meeting forms a part of the general effort of organized Unitarianism to meet the demands of the hour, for a better understanding and a more effective application of liberal religion. The President of the Association will be in the chair, and the speakers will be President Emeritus Charles W. Eliot, Rev. Samuel McChord Crothers, D. D. and Rev. William L. Sullivan. It is to be regretted that after earnest efforts to secure another date the 18th of January proves to be the only one available for this purpose. The New England Associate Alliance meets in Providence on the 18th and in the fear that the two meetings might interfere with the attendance upon both gatherings, the committee in charge of the banquet for life members attempted to arrange their meeting for another date, but another place of meeting could not be secured and the possibility of getting the speakers at any other time was out of the question. It therefore became a necessity to hold the dinner on the 18th.

If the hopes of the committee are realized, this banquet of Life Members will become an annual affair. At the present we have no precedent to go by, but in future years we shall be guided by experience and thus be enabled to avoid, so far as possible, collision with other well-established gatherings of the denomination.

Every Life Member attending the banquet of the 18th will be permitted to invite one guest and it is hoped that a large number of individuals will thus be inspired to become themselves Life Members. And although the name "banquet" has been given to this gathering, the committee intend that it shall not take on the superficial aspects of a mere diners' club, with the trivialities of "after dinner speeches," but on the contrary become a serious, well-ordered and inspiring agency for the upbuilding of our denominational strength.

There are today great demands for every ounce of vitality which Unitarians have to give for the betterment of social and religious conditions. Throughout the country it must have become apparent to all students of religion that the majority of churches still base their activities upon theories of life whose archaic character has been demonstrated for the last seventy years. Nothing is more greatly needed than an intimate and satisfying knowledge of the great

principles of liberal religion. If the churches are to continue as the exponents of truth, righteousness, and intelligent worship, they must lay some claim to the intellectual respect of thinking people. At present popular theology derives little but contempt on the part of a well-informed public. Unitarianism has an opportunity, not only an opportunity, but a duty, in the way of extending a knowledge of its beliefs and principles to the uttermost parts of the world.

IN view of the mistaken impressions concerning the functions of the American Unitarian Association, revealed in correspondence and many inquiries made at headquarters, it seems to be wise to explain at frequent intervals the fundamental nature of Congregationalism and the relation which the Association holds to the churches. Our constituency is made up largely from other religious fellowships. Many have been familiar with denominational organizations quite different from our own. Not infrequently it seems to be assumed that the American Unitarian Association has authority to select ministers for and remove ministers from churches, and to take the responsibility of local methods of church administration.

The officers of the Association are sometimes referred to as having official responsibility in determining the measure of recognition and success which churches and ministers are to realize. In view of these facts, the exact character of the Association, especially among the newer churches outside of New England (which are more or less unfamiliar with the congregational system) should be understood.

THERE are two general forms of church administration. The one is that of Authority, and the other is that of Voluntary Co-operation. Ecclesiastical Authority is exerted from a given center, and is transmitted to the circumference. Voluntary Co-operation arises throughout the entire circle of kindred belief and interest, and, of its own free will, concentrates for purposes of efficiency.

From a centralized authority there may issue a definite system of administration, because obedience and loyalty can be maintained. From voluntary co-operation, nothing more in the way of a system of administration can be insisted upon than could be evolved from those who volunteer. Obedience is a forbidden factor, coercion is intolerable and loyalty waits upon appreciation and sympathy.

Centralized Authority in religion can issue its orders, make its appointments, stipulate the amount of its financial requirements, and insist on the acceptance of its creed. It can distribute its favors, give titles, order promotions, and designate rewards both in this world and the next. It can impose rites and ceremonies, apply rituals, and create calendars, until it is indeed "Like a mighty army."

Congregationalism, or administration through Voluntary Co-operation on the other hand can insist upon nothing in particular to secure and carry out a carefully planned system of activity, save mutual confidence and sympathetic comradeship. It cannot impose a creed, it cannot adopt a standard of ministerial competency, it cannot insist upon uniformity of worship: it can only recommend, but not require the adoption of any particular hymn book, it cannot compel individual congregations to respond favorably to an apportionment scheme for raising funds, it has no distinctions to award for any particular service, no system of recognition and no guarantees of felicity beyond the confines of the world.

A good Congregationalist must know what he believes, and why he believes it — even though no one can be found to agree with him. His intellectual integrity must be of more account to him than majorities. He must decide what things and what people are entitled to his loyalty. He harbors a sense of personal responsibility. To him the spirit is of more consequence than the letter, and his spirit is more attentive

to an inner voice than it is to the mandates of any human institution.

In the early part of the Nineteenth Century when the American Unitarian Association was organized centralization was the one spectre that the liberal congregationalists of the time banded themselves together to escape. They came together in spirit, to escape coming together under authority. They wanted to form a religious fellowship, in order to accomplish what they could not do separately. And should any method ever be devised whereby voluntary co-operation should surrender to anything but the leadership of efficiency and good-will, then, in order to be consistent, we should need to be reincorporated for a different purpose, rescind and cancel all our votes and resolutions and abolish the voluminous literature of nearly a hundred years.

THE American Unitarian Association is, therefore, an agent of certain religious liberals of the country to carry out their wishes concerning the propagation of religious thought and influence. As a trustee the Association must interpret and carry out the wishes of those who have placed funds in its keeping. In the case of testators the Association has no privilege but that of being obedient to the wills of those who are gone. As the missionary arm of the combined Unitarian forces of the country its function is to do the will of those who annually contribute to its missionary funds, so far as that will can be ascertained by its Executive board.

On its executive side the American Unitarian Association is a non-profit bearing business corporation. Its purpose is not to make money, but to spend money. Nowhere among its By-laws is there a clause to provide for the accumulation of funds; everywhere, provision for the distribution of funds. It is not to be commended for its large endowments, except as those endowments make larger expenditures possible.

It is easy to see, then, that a constantly increasing unrestricted endowment implies a constantly increasing burden of responsibility upon the Unitarians of the country. It implies an accelerating activity in behalf of new churches, new centres of liberal religious influence, a constantly increasing output of literature, a greater variety of organizations, larger facilities for inviting and assisting young men into our ministry, better equipment for the education of the young along the lines of our faith, increasing efficiency in difficult localities, patient and well-sustained co-operation with churches that are struggling for assistance in cities where Unitarianism is unknown, and wider publicity everywhere. It is only where voluntary co-operation is hearty and sincere that the Association can fulfil the law of its being.

THE American Unitarian Association is an organization, not primarily to *say* things, but to *do* things. It is representative only in an executive sense—not in a theological sense, not in a political sense, not even in an educational, or philanthropic sense. So far as its administrative board is concerned, it exists as a servant, and not as an authority, or overseer, or supervisor of the Unitarians of the country. Its function is to redistribute the money, the thought and the enthusiasm that come to it through voluntary contributions.

That group of young men who came together in 1825 saw the need of an association to act as a sort of clearing house for the unorganized religious liberals of their time. Advanced theologians and others were in possession of many things, which, if they could be brought together and redistributed, would benefit mankind. At first they undertook simply "to publish books and tracts setting forth the opinions and principles of the liberal party in the Congregational churches" and although the interests of the Association have become more complex, there has been nothing added to the By-laws to change its essential nature.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D. D., *President* — Henry M. Williams, *Treasurer*
Rev. Louis C. Cornish, *Secretary* — W. Forbes Robertson, *Assistant Secretary*

Ministerial Personals

Two honored veterans of the ministerial fellowship have recently died: Rev. Edward B. Maglathlin, on November 23, after a pastorate of twenty-two years at West Bridgewater, Mass. Rev. William M. Gilbert on November 25, after a pastorate of twenty-nine years at Vineland, N. J.

Rev. James A. Fairley has accepted a call to the Church in Jamaica Plain, Mass., and will close his work as Field Secretary of the Association in the Middle States as soon as arrangements can be made for the continuance of the work in his charge.

Rev. James DeNormandie, D.D., has resigned at the First Church, Roxbury, and Rev. R. S. Barrow at Troy, N. Y.

Rev. G. F. Patterson has accepted a call to Peterborough, N. H., and Rev. A. D. K. Shurtleff to Marblehead, Mass.

Rev. J. M. Heady has taken charge of the work at Salem, Ore.

Mr. R. A. Singsen, recently graduated from the Meadville Theological School, has accepted a call to Rockland, Mass.

Rev. R. D. Van Tassel has resigned at Sioux City, Ia., Rev. C. F. Niles at Menomonie, Wis., and Rev. J. V. Blake at Evanston, Ill.

Rev. W. R. Holloway has accepted a call to Alton, Ill.

Rev. J. M. Evans was installed at Dayton, O., on December 14.

A number of ministers of our fellowship supplement their morning service by evening work at some neighboring church or preaching station. Among those that have thus been recently opened may be mentioned the work of Mr. Dansingberg of Kansas City, who in the evening supplies the church at Topeka; Rev. H. H. Burch of Bloomington performs the same service for the society in Sheffield, Ill.; Rev. D. R. Freeman, of Grand Rapids, goes for two Sunday evenings in the month to Grand Haven, Mich.; Rev. C. M. Perry, Rev. J. A. Kyle, and Rev. A. M. Judy are supplying on Sunday afternoons the pulpit at Moline, Ill.; Rev. A. R. Shelander adds to his morning service at Passaic the care of the new church and the evening service at Paterson, N. J.

Buildings

The three dedications announced in the last number of *Word and Work* have been successfully carried through. The Society in Roslindale is much to be congratulated upon its new parish house. The churches in Brookline, Mass., and Flushing, N. Y., were dedicated with appropriate exercises on December 10.

The church and parsonage of the Society in North Andover, Mass., have been completely renovated. Good progress is being made upon the new building of the church in St. Louis, Mo., plans are being prepared for the new church in Omaha, Neb., and the subscription for the new building at Schenectady, N. Y., is well advanced. It is hoped that before another month arrangements will have been made for the purchase of the lots for the proposed new churches in Albany, N. Y., and Holyoke, Mass.

Appointments

The preaching and speaking appointments of the President during the month of December were at Ithaca, N. Y., Meadville, Pa.; Canton, O.; Evanston and Chicago, Ill.; Haverhill, Mass.; Phillips Andover Academy, and the Middlesex School, Concord. His January Sundays are to be given to Burlington, Vt.; Providence, R. I.; Dover, N. H.; Millbrook, N. Y., and Paterson, N. J.

The Secretary during the last month has kept the usual number of engage-

ments for committee and trustee meetings, and has preached at the following places: At the Second Church in Brookline at the dedication services on December 10, at the Ninetieth Anniversary of the Howard Sunday School at the Bulfinch Place Chapel; and on Christmas Sunday, December 24, at Fitchburg, Mass.

The Financial Campaign

Readers of *Word and Work* already know that Unitarian organizations are joining in a large financial undertaking, the plan being to raise $160,000 before May 1, 1917 for Unitarian work, this money to go for special enterprises of the Tuckerman School, the Service Pension Society, The Young People's Religious Union and the American Unitarian Association. An important step has just been taken in organizing a central campaign committee representing these different organizations, the committee to have charge of the general campaign and to be a central body which the campaign committees of the different organizations will co-operate. The presidents of the four organizations are included in this central committee. The Association is represented by Rev. Samuel A. Eliot and Rev. Henry Hallam Saunderson; the Tuckerman School by Rev. Louis C. Cornish and Mrs. Lucia C. Noyes; the Service Pension Society by Judge Parmenter, and the Young People's Union by Rev. Frederick M. Eliot and Mr. Carl B. Wetherell. Mr. Saunderson is the Secretary of this campaign committee.

All the money raising agencies of these organizations are to continue their effective work, but all will co-operate through this central committee. The time is opportune for the successful carrying through of such a campaign as this. A survey of the territory where our Unitarian work lies shows great and growing needs for the proclamation of our liberal faith, and every dollar of the money asked for in this campaign will be put to effective use.

Journeys

Field Secretary Brown has returned from his long journey and has been able to accomplish a good deal for the encouragement of the churches in Colorado and Utah. On the return journey he preached at Wichita, Kan., and attended a committee meeting at Meadville. He is now in Vermont giving special attention to the work at Stowe. He will go West again later in the winter.

Rev. R. E. Conner is filling a list of appointments in the South. He preached on December 10 at Jacksonville, Fla., then spoke on week-day evenings at Mt. Pleasant, Tallahassee, and Marianna, Fla., in the circuit of churches ministered to by Rev. G. H. Zastrow. Sunday, December 17, he was at Pensacola. Thence he proceeded to New Orleans, where he has spent the last week. He now has appointments at Shreveport, La., Dallas, Texas, and so on to southern California. It is hoped that he will be able, during the winter, to open a new preaching station at Santa Monica, Calif.

The presence of Mr. Conner in Jacksonville enabled Rev. W. C. Pierce to travel to the southern end of Florida and to preach on Sunday, December 10, at Miami. The presence of Field Secretary Brown at Wichita enabled Rev. L. M. Birkhead to go to Colorado. He has held a series of week-night meetings at Denver, concluding with the Sunday morning service. On the evening of that Sunday he preached at Pueblo.

Rev. E. C. Smith, Secretary of the Western Conference, has given two Sundays and the week between to the work at Sioux City, Ia. He has also attended the installation service of Mr. Evans at Dayton, O.

Field Secretary Fairley has given two Sundays to Dunkirk and Fredonia, N. Y., and visited Jamestown and Meadville.

Rev. F. M. Eliot, President of the Young People's Religious Union, has just started Westward under a commission from the Directors of the Association. His appointments are:

Sunday, Dec. 31	Buffalo, N. Y.
Jan. 1-2	Detroit, Mich.
" 3-4	Toledo, O.
" 5	Ann Arbor, Mich., University of Michigan.

Sunday, Jan.	7	Evanston, Ill.
"	8-11	In and about Chicago, Ill.
"	12	Madison, Wis., University of Wisconsin.
Sunday, "	14	St. Paul, Minn.
"	15-17	Des Moines, Ia.
"	18	Omaha, Neb.
"	19	Lincoln, Neb.
"	20 and	
Sunday, "	21	Urbana, Ill., University of Illinois.
"	22	Indianapolis, Ind.
"	23-24	Cincinnati, O.
"	25	Meadville, Pa.
"	26	Jamestown, N. Y.
"	27 and	
Sunday, "	28	Ithaca, N. Y., Cornell University.

In February Dr. Crothers will make a similar journey and his itinerary will be announced in the next issue of *Word and Work*.

Department of Religious Education

The manuscript of the last seven chapters of Miss Buck's manual for teachers, "The Story of Jesus," which was delivered to the representative of the Vail-Ballou Printing Company early in November, was lost in transit and not recovered until December 11. This will cause an unexpected delay, but everything possible will be done to have the book ready for shipment to our schools in January.

The Manuals Committee has done exceptionally good work in its last two meetings, giving careful consideration to the manuscripts of books submitted for the new course and making important decisions concerning them. The books already issued and the prospectus of the course have brought it into prominent notice. This is evidenced in the fact that a book by Mary E. Moxey on *Girlhood and Character* mentions our course with that of Charles Scribner's Sons and Chicago University Press as furnishing excellent material for religious education. Miss Moxey's book is the best contribution yet made to the study of the nature and needs of girls and young women, and should be added to the library of every teacher of girls in our Sunday schools.

Bulletin No. 11, by Rev. Earl M. Wilbur, D.D., on *What Makes a Successful Sunday School*, is now ready for distribution. It deals with the elements of success which may be achieved even under hard conditions, and sets forth principles which no church which maintains a school for religious education can afford to ignore.

A new venture in this Department is the publication of small leaflets, just the right size to enclose in an envelope, which deal with matters of interest to Sunday-school workers. No. 1, *Christmas Stories, Hymns and Carols*, and No. 2, *A Working Library for Superintendents and Teachers*, have just been issued. They are for free distribution and may be secured in any desired quantity by application to this department.

The members of this department have made few speaking engagements during the autumn, owing to the press of work in the office on books for the new course. A few such appointments have been met as a necessary part of the work. Mr. Lawrance has preached at Tyngsboro, Channing Church, Dorchester, Northampton and Braintree, all in Massachusetts, has addressed the meeting of the New Hampshire Sunday School Association at Nashua, N. H. and the meeting of the Young People held in connection with the services of dedication of the Second Unitarian Church, Brookline, Mass.

Miss Buck has given addresses at Milton, North Easton, Hingham, Quincy and Dedham, at the Middle States Conference at Washington, and preached at Concord, N. H. and at North Church, Salem.

An event of great importance to our Sunday schools is the meeting of the Religious Education Association in Boston, from February 27 to March 1. Schools will do well to note the date and plan to send large delegations. The meetings will center in and around Copley Square. The general sessions are held on the three evenings: the first in Trinity Church, the second at the Old South Church, and the third

at Symphony Hall. The Departmental sessions on Sunday schools are scheduled for Wednesday, February 28, at 2.30, and Thursday, March 1, at 2.30. An outline of the program will be found in *Religious Education* for December, and the complete program, when ready, will be mailed from this department to all who apply for it.

Department of Social and Public Service

A Conference of Social Service Committees of the churches of Boston and vicinity has become an established feature of the year's work for the common good. Two years ago this Conference was held at the First Church in Cambridge; last winter, at the First Church in Somerville; this season it will be held at the Bulfinch Place Church under the auspices of the Social Service Committee of the church and this department of the Association. The date appointed is Wednesday afternoon and evening, January 17, 1917, at 4.45 p. m. Delegates will gather informally in the church parlors. At five o'clock there will be reports from the committees of work being carried forward in their respective churches. At 6.15 supper will be served at 60 cents per plate. After supper there will be two or three short addresses upon subjects in which the churches may well be interested. The Conference will adjourn promptly at nine o'clock to allow delegates to catch the early evening trains. All members of social service committees and ministers of churches are cordially invited to attend this Conference. The value of such gatherings in bringing to notice new forms and methods of service and in arousing fresh enthusiasm is well established, and a large representation from committees and churches is hoped for. Those purposing to attend are asked to send notice as soon as possible to Mr. E. S. Forbes, 25 Beacon St., Boston.

The new Social Service Bulletin, No. 38, by Dr. Sidney L. Gulick, has come from the press and is ready for distribution. The title "A Comprehensive Immigration Policy: A Step towards Peace" describes the subject matter. The connection between our federal immigration policy and peaceful international relations is clearly set forth. At present it is far from what it ought to be. This bulletin not only states the case, but also suggests a course of study which gives a comprehensive view of the situation, points out the dangers attaching to our present unjust treatment of foreigners, and proposes a new policy which will be fair to all concerned and which would set us right in this respect with every nation on earth. This brief course of study should be widely followed in our churches by Bible classes, young people's societies, Alliances, and study classes. It will be esteemed a favor if any group taking up the course will notify this department. Mr. Forbes will also be glad to speak on the subject before any church or other organization which may be interested.

The Secretary has lately addressed the Alliances of Walpole and Arlington, the Cambridge Y. M. C. A., the Cohasset Village Club, the Annual Meeting of the Massachusetts Civic League at Springfield, the Housing Committee of the New Bedford Charity Organization Society, has taken part in a community study of Pepperell, Mass., has conferred with several church committees, and preached as called upon.

Report of the New England Field Secretary

Since the last issue of *Word and Work* the Secretary has delivered addresses at North Easton, where he spoke on gentlemen's night of the Women's Alliance on the subject of "Around the World in Clipper Ships"; at a parish supper in Winthrop on "The Unitarian Task for Today"; the Women's Alliance of Chestnut Hill on the "Tent Mission on Cape Cod"; participated in the meeting of the Ministerial Union; addressed the Women's Alliance of Wellesley Hills on "The Suburban Church and its Problems"; the Women's Alliance of Cohasset on "Phases of Unitarian Life: Mysticism and Evangelism;" the Women's Alliance

of Channing Church, Newton, on "The Unitarian Message of Today"; and the parish supper at Medfield on "The Efficient Church." At many of these places the attendance was large and if there was anything which was not said about Unitarianism it must have been because the Secretary did not know of it. There were good indications at these various meetings of the serious interest and optimism which was associated with an understanding of the hard work to be done.

In view of the requests which come to the Secretary for suggestions of ways to finance churches so that no one will really feel that he is doing much, the only reply is that the surest way to pay a bill is to put your hand into your pocket and pay it, and that in these days of H. C. L. it is impossible to treat church finances in any other than a most serious and businesslike fashion. It is good to see that some churches are taking that view.

In addition the Secretary has preached at Scituate, Natick, Christ Church, Dorchester, and twice at the First Church in Hingham. His duties have also involved a variety of visits; one of them to prospect for a site for a future church; another to investigate the damage done to a church by a high wind which gave the church steeple a most disreputable slant, entailing the placing of very heavy supporting beams; also visits where the present situation is not what it should be, with the view to making suggestions which may lead to the bettering of conditions.

From all of this it may be seen that a Field Secretary's work does not lack variety. Out of these visits a conviction is growing in the mind of the Secretary that when once our Unitarian churches really awaken to a sense of their resources in cash, character, and standing they can come about as near to being the directing spiritual force of New England as ever they were in those golden days to which we are sometimes referred.

A Visit from the Secretary of our Japanese Association

A welcome visitor at headquarters last month was Mr. Bunji Suzuki of Tokio, secretary of the Japan Unitarian Association and President of the Laborers' Friendly Society of Japan. On December 11 he was the guest of honor at a luncheon given at the City Club by the officers of the Association and on the following day he met with the Directors of the Association, describing conditions in Tokio, the work of the Japan Unitarian Association, and the prospects of the Friendly Society. There is every evidence that the Unitarian mission in Japan has become acclimated. Its method from the first has been that of friendly conference rather than that of conversion. The Friendly Society is a significant development of the work of the Unitarian mission. It has now some 30,000 members in all parts of the Empire. Mr. Suzuki's mission in the United States has been twofold: that of discussing the relations of the American and the Japan Unitarian Associations, and that of promoting a good understanding between the working men of Japan and the United States. He has been commissioned to carry back to his own country the greetings of the Association and assurance of the formation of a new organization to hold the properties of the Association in Japan.

Liberal Evangelism and Publicity

The December *Word and Work* announced the most comprehensive plan for simultaneous meetings that has yet been put forward in connection with the work of liberal evangelism. The plan was presented to the ministers of the churches in New England by the President of the American Unitarian Association, who requested that the five Sundays of December be used for the presentation simultaneously of a statement of the principles of the liberal faith. This plan has been carried out with a large measure of success.

Through the publicity activities of the American Unitarian Association it has

been found practical to secure a large amount of publicity in the Boston daily papers. A number of ministers have sent week by week paragraphs from their sermons and these have been extensively published in the Boston papers on Monday. Thus the publicity feature of this campaign has gathered material from widely separated points in New England, and through the agency of the papers has distributed it all over New England. As these papers have hundreds of thousands of readers, we have had a very large audience for our message.

A study of the material of the sermons of our ministers is illuminating and gratifying. It is lucid, virile, affirmative and constructive. There has been little of the spirit of negation, but it has shown itself as the proclamation of a faith sincerely held and vigorously preached.

Our statement of principles began with the great assertion of immortal hope for every human soul, based upon the conviction that there is an Everlasting Purpose running through the affairs of this world and the life of the human race, and that finally no human soul can be separated from the Source of Being. Derived from this faith four further propositions have been set forth on the four following Sundays.

The first of these four is that God stands in the relation to men of the Father to the children; that he has imparted his life to all human beings and that in the light of the great truth of evolution, his life is more and more incarnated in the growing life of man. There have been interesting expressions of the fundamental meaning of the brotherhood of man, which was the third subject, — the faith that not only are all men of the human race of one blood, but that there is a common spiritual heritage, the spirit of God dwelling in every human soul. In the light of this faith there was expressed on Christmas Sunday the confidence that in Jesus we have an inspiring example of sonship with God, a human being in whom the will and purpose of God for human character are revealed. On the last day of the old year the concluding topic was "The Unending Progress of Humanity," — the confidence that the evils of the world will finally be remedied, that human brotherhood shall be an achievement of the whole race, and that the will of God shall be done "on earth as it is in heaven."

In the meantime a number of churches have carried out the programs of a week of meetings of liberal evangelism. Rev. Paul Harris Drake was installed as minister of Christ Church, Dorchester, on Sunday evening, December 10. It was the opening meeting of a week of evangelism which was decidedly successful.

The Unitarian Church in East Lexington has completed a campaign of special meetings upon ten successive Sunday evenings, this to be followed by a house to house canvass for new members. The first week in December, Unity Church in Natick held a week of meetings, the preachers being Rev. J. P. MacCarthy of Waltham, Rev. Thomas Van Ness, Rev. Paul Revere Frothingham, D. D., Rev. Henry Hallam Saunderson, Rev. S. B. Nobbs, Rev. Oscar B. Hawes, of Newton Centre, and Rev. Julian C. Jaynes, of West Newton. These meetings have proved a decided inspiration to the church. The same week at Braintree, Rev. Frank A. Powell, himself a successful evangelist, held a week of meetings in his own church, in which he was assisted by Rev. William I. Lawrance, Rev. Thomas J. Horner, of Attleboro, Rev. Adolph Rossbach and Rev. Charles R. Joy, of Portland.

From Chicago comes the announcement by a committee consisting of Rev. Walter F. Freeman, of Milwaukee, Rev. Albert R. Vail, of Urbana, and Rev. Ernest C. Smith, of Boston, that "The Western Unitarian Conference through its standing committee for Illinois and Wisconsin has in hand to do for Unitarianism in Chicago and Milwaukee a service similar to that which has re-energized our churches in several Eastern cities."

The second week of the new year, Rev. Charles F. Potter, minister of the church in Marlborough, Massachusetts, plans a

week of liberal evangelism at which he will be his own evangelist. Mr. Potter has done aggressive work in the Canadian Northwest and will bring the same spiritual vitality into his work in his new parish in New England. The churches of the Connecticut Valley Conference are joining in a co-operative plan for liberal evangelism during the week from Sunday, January 14 to Sunday, January 21. By an ingenious plan, the pulpit exchanges among the local ministers, and through the co-operation of other ministers outside the Conference, the meetings will be held simultaneously in the churches.

Among those from outside the Conference will be Rev. Frank A. Powell, of Braintree, Rev. Frank C. Doan, of Summit, New Jersey, Rev. Adolph Rossbach, and Rev. Sidney B. Snow, Rev. Samuel B. Nobbs, of Boston, and Rev. Maxwell Savage, of Lynn.

The committee on liberal evangelism of the New Hampshire Unitarian Association has formulated plans for carrying on the work in every church in the state, and programs have already been announced for Potter Place, Andover and Franklin, and are being arranged for other churches in the state. Some of the churches have already completed a week of meetings. In Whitman, Massachusetts, Rev. Edward L. Houghton, the new minister of the Unitarian church, will co-operate during the first week of January with the other six churches in the Week of Prayer, and is to be the preacher at the Methodist Church at the Watch Night Service.

Publication Department

In response to our request for Annual Reports for the years 1904 and 1905, we received some copies from the Meadville Theological School. We can, however, make good use of additional copies if any one has them in good condition and would be willing to donate them.

The New Hymn and Tune Book

During the past month the First Unitarian Church of Lowell, Mass., and the Universalist Churches of St. Petersburg, Fla., and Cortland, N. Y. have installed the New Hymn Book. Other churches are still considering the matter, and we hope that they will take favorable action in the near future. Any society which is interested is earnestly requested to notify the Publication Agent who will be glad to furnish information.

The New Publications

Two more books have been completed during December: "The Creed of Epictetus," and "Living in Earnest." The latter is compiled from the writings and sermons of the Rev. Charles E. St. John, who for eight years was Secretary of the Association. A description of this book will be found on the inside back-cover of this publication.

In "The Creed of Epictetus," the complete discourses of that master mind have been drawn upon and for the first time the substance of his teaching has been synthetically arranged. By this method all repetition is avoided and the teaching of Epictetus, with all its fulness, variety, and logical sequence, presented to the reader. The work has been done by Rev. Ulysses G. B. Pierce, D. D., whose fitness for the task is evidenced by his "Soul of the Bible," now in its tenth edition. The present work, which is similar in method, bears the same marks of critical appreciation and editorial good taste that have made the former work a classic.

BOOKS OF THE MONTH

The following recent books which may be classed as "books on liberal religion," "by Unitarian authors" or "about well-known Unitarians," have been acquired during the past month. They may be seen at the Book Room, 25 Beacon Street, and purchased at the accompanying prices.

Spiritual Interpretation of History. By Shailer Mathews, $1.58, by mail.

The Ultimate Belief. By A. Clutton-Brock, $1.08, by mail.

The Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Anna M. Bancroft, *President*
Hopedale, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Caroline S. Atherton, *Rec. Sec.*,
25 Beacon St., Boston, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
226 Windermere Ave., Wayne, Pa.

Greetings

TO THE ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN

from EDITH G. PECKER

My Gift to You

Myself and all that in me is of good
My Prayers that you accomplish what you would
My Faith that China learn to love God's smile
As we, My Strength to help her in life's little while

The work of the Cheerful Letter Committee is growing as never before. The President of The Alliance is eager to have this part of our endeavor even more widespread, and she accordingly asks all Alliance branches now without Cheerful Letter Committees but willing to form them to write to her, and if there are any branches which for any reason believe it to be unwise to form committees, Miss Bancroft would be glad to hear from them with a statement of their reasons for believing it inexpedient. The spreading of comfort, cheer and a new outlook on life is within the scope of the Cheerful Letter group in any of our Alliance branches. Let us make sure that we are accepting the widest use of this opportunity for service.

Because of the income from the Endowment Fund plans have been made to have every branch of The Alliance visited this year by some member of the Executive Board. The only exception will be the branches of Northwestern Canada and their turn will come in the near future. No such general plan of visiting branches has been possible before this year.

At the annual meeting in May, the American Unitarian Association voted to co-operate with the American Council of the Work Alliance for promoting International Friendship through the churches. It is realized that Christian women have their indispensable part in establishing lasting peace among the nations and a Woman's Auxiliary of the American Council is now being formed. The membership is drawn from all the principal Protestant denominations. Many of the women are leaders and officers in Home and Foreign Missionary Boards of the Churches, the Woman's Christian Temperance Union, the Young Women's Christian Association, the General Federation of Women's Clubs, and other national organizations of women.

The first National Conference will

be held January 13-14, 1917, at Garden City, New York. The closing session will be a Women's Mass Meeting on Sunday afternoon, January 14, 1917, at 4 o'clock in the Broadway Tabernacle, New York City. Women of national renown will speak on "The Responsibility of Christian Women for International Justice and Goodwill." As far as possible our Unitarian women should have a part in this far-reaching endeavor.

Executive Board

The regular meeting was held December 8, 1916, the President in the chair. Thirty-one were present.

Mrs. Davis reported the Alliance meeting of the Middle States Conference at Washington, D. C., November 21. After a luncheon tendered the visiting delegates by the Washington Alliance greetings were extended by Mrs. Mary Chipman of Baltimore, director; a welcome from Mrs. Joseph Stewart, President of the Washington branch was followed by a word from Mrs. N. J. Bishoprick, President of the New York League; the story of Alliance work in Eastern Pennsylvania by Mrs. J. L. Woodbridge, director, and that in Western Pennsylvania by Mrs. L. Walter Mason of Pittsburgh.

Two addresses were given: the Work of the Canadian Women by Mrs. J. J. Louson of Montreal; Liberal Evangelism by Rev. E. H. Reeman of Trenton. Mrs. Davis presided. Mrs. Lory, director for Colorado, was a welcome guest.

Miss Bancroft reported branch and neighborhood meetings in New York and New England and a conference with branch presidents and secretaries called together by two directors who united in this meeting. It was an occasion of great helpfulness.

Mrs. Noyes reported a bequest to The Alliance from Miss Elizabeth P. Channing.

The name of Mrs. Josephine M. Barnard, Westford, Mass., has been placed *in memoriam*, and that of Mrs. Minot J. Savage has been so placed through a gift from Unity Circle, Boston.

On recommendation of the International Committee it was voted to send greetings to the affiliated societies of the International Union of Liberal Christian Women, in England, Denmark, Germany, Holland, Hungary, Italy, and Switzerland, and also to the overseas branches of the British League, in Australia, New Zealand, and South Africa. Mrs. W. L. Voigt of New York was added to the International Committee to assist in the plans for war relief.

The College Centers Committee reported the recent visit of Rev. A. M. Rihbany to Northampton, Mass., made possible by the co-operation of the American Unitarian Association and the New England Associate Alliance with the local church. A large congregation that included many college girls greeted the visiting minister with enthusiasm. Rev. Julian C. Jaynes will go to Northampton in February.

The Junior Fellowship Committee recommended that a joint committee be appointed from The Alliance and Young People's Religious Union with Rev. Frederick M. Eliot as chairman, to compile a Prayer Book for Young People along the lines suggested in his letter read at the June meeting of the Board and later published in the *Christian Register*. It was voted to adopt the recommendation, Mrs. Voigt to represent The Alliance with power to name her associates. It is understood that this vote carries no recommendation as to the publishing of the Prayer Book.

Board Letters from Mrs. Peterson, Mr. Robinson, and Mr. Zastrow gave a good idea of the busy life led in the Southern Circuit. In North Carolina the Farmers' Institute and the Harvest Sunday observance at Shelter Neck were events of great interest, while at Swansboro, Mr. Robinson is rejoicing in the opening of a public library for which he has labored. The size of the congregations has increased and the word comes that never was the opportunity greater for the preaching of the liberal faith. In Florida, Mr. Zastrow has started two school libraries and

formed reading clubs. He is distributing tracts and has a novel means of advertising Unitarianism in a blotter he has had prepared for the purpose. Those who send books and magazines to him should address Rev. G. H. Zastrow, Tallahassee, Florida.

Mrs. J. J. Lanson of Montreal was nominated vice-president for Canada to succeed Mrs. Loud. Mrs. Wm. L. Sullivan was nominated a member of the Post Office Mission Committee to succeed Mrs. Meakin.

A new branch is welcomed, West Upton, Mass., Mrs. J. E. Lennon, corresponding secretary.

Mrs. Davis reported that the Chronicles of Canada, the gift of the branches of Eastern Canada to the Fifield Memorial, will be kept for the present in the Fifield Room at the First Parish church, Dorchester, Mass.

Miss Bancroft announced that the votes of the record books are to be codified, without expense to The Alliance.

Southern reports were full of interest and reported many signs of growth. The three reports received from the Rocky Mountains section sounded a note of courage. It was voted to continue the plan adopted one year ago and send to each branch through the recording secretary an acknowledgment of its report.

The next meeting will be held in Baltimore, Md., January 12, 1917, in the Unitarian Church. Reports are expected from the Middle States and Canada. The business session at 10 A.M. will be followed by an open conference at 2 P.M. A large attendance is desired.

CAROLINE S. ATHERTON,
Recording Secretary.

North China Union Language School

Dear Alliance Friends:

I am starting on my third week in the school. Already I have heard more Mandarin talked than in all the time I have been in China. I have found that my sentence structures are utterly wrong, and that I have pronounced words quite wrongly because I had not been drilled on tones. It was very discouraging at first, but I have picked up a good deal in the past fortnight and hope soon to share with another the honor of being at the head of our small class of six.

At present there are fifteen in the hostel, representing Massachusetts, South Dakota, Missouri, Pennsylvania, California, Ohio, Iowa, Wisconsin, Alabama, Maryland, Norway, England. We have Lutherans, the Brethren, Presbyterians, Seventh Day Adventists, Church of England, Y. M. C. A.; Baptists, Methodists, Congregationalists and Salvation Army people. Before this week is over there will be over twenty-four people in the hostel and some seventy-five or eighty in the whole school. Our vocations are as varied as our denominations. Several are doctors, two trained nurses, many evangelists, a number are teachers, many ministers, at least four couples will be Y. M. C. A. organizers.

I want very much as many Alliance labels for giving away books and magazines as they are willing to send. I have already started a magazine library and given several magazines to it, much to the delight of the missionary students. They are to lie in the parlor for a fortnight and then be sent to some reading room in the city where they will reach a large number of appreciative people. So I shall be happy if those who are now sending magazines will keep on sending. Through them I may be able to do a lot of good in the way of publicity and of winning friends to our Faith.

This morning was mine to take charge of chapel services. We come in alphabetical order, one man and one woman to help him. It so happened that the leader for today was in bed with the grippe so I had to run things alone. This delighted me, for I could do as I pleased. The entire school is present for chapel exercises which last for fifteen minutes. Feeling pretty sure beforehand that the Swedish Lutheran I was listed with would be unable to lead I had already prepared my material. From the song

book called "Sacred Sings" published for the use of the Y. M. C. A. and *very* evangelical, I chose about the only two my conscience would let me use. They were "True-hearted" (No. 131) and one beginning "Take my life and let it be consecrated, Lord, to thee." (No. 175) The first I gave as a song of purpose and asked the pupils to think of what they were saying and put their whole hearts into their words. I asked the men to sing the verses and the women to lead in the chorus. It was good; they responded beautifully. Then I read Isaiah, chapter XL, reminding them of the historical background. This I could not have done had it not been for that fine course on the Divided Kingdom which Mrs. Guild gave us in the Tuckerman School. This Chapter means a great deal to me and I tried to make it mean as much to my hearers. When I had finished I asked for song No. 175, the last two verses only and to be sung softly as a prayer, after which came the Lord's Prayer in concert, with which I closed the service. While I read absolute stillness reigned in the room; not a person stirred. I thought this was very considerate of them, because the majority know by now what faith I represent, and, of course, they haven't much use for it. I am amazed more and more at the inexplicable way in which evangelical people get Jesus mixed up with God.

Yours in our Father's service.

EDITH G. PECKER.

Extracts from a personal letter from Miss Edith Loud of Montreal.

In answer to your letter what the Canadian women are doing I can only speak for the Montreal women. It would be easier to say what they are *not* doing for they seem to be undertaking everything until one wonders how human strength can stand the strain.

A Woman's War Registry was started some months ago, but the women have, so far, not been called upon to any extent, as in England, to take the place of the men. Nevertheless there is a decided shortage of labor, markedly so in domestics, many of whom have gone into the ammunition works so that many of us are obliged to do more, if not all, the house work, beside the heavy calls for patriotic and Red Cross supplies.

Our Branch Alliance and I think I may safely say the Alliance branches all over Canada have practically, if not altogether given up their literary and church activities and are working wholly for the Red Cross or some such organization.

Since March 1915, our Alliance Red Cross has held a weekly meeting with an average attendance of 20, tho' during the winter months the attendance will run as high as 50 or 60, beside an evening meeting for men and women held weekly during the winter. The contributions amount to over $1,400.00 and 25,830 garments have been made and sent away, besides quantities of second hand clothing, soap, milk powder, coffee, chocolate and peanut butter that goes regularly in cases shipped to a member of our congregation nursing in Cannes, France; there are in all three of our congregation there, two ladies and a gentleman, while two trained nurses are being paid for by others.

The roll of honor of the members of our church at the front is ever increasing so that this year our committee will pack fifty Christmas stockings for our boys so ably doing their bit.

But it does not represent in any way to what extent our women are working for they can be found on all the important working committees of the city.

Our Social Service work is merged in the larger and more comprehensive work of the Canadian Patriotic Committee for the care of our soldiers' wives and families. These include members of most of the Allied armies but of course principally British, French, Belgian and Canadian. Up to date over 9000 families have passed thro' our hands, and between 4000 and 5000 are constantly receiving assistance, the committee distributes just now over $65,000 per month in Montreal.

This assistance is quite independent of the Government; two annual collections have been made from the people of the Dominion since the war started. Committees have been formed in all large centres and work independently of each other. Practically everybody gives to the Fund, from the factory hand who gives his one day's pay to the millionaire his thousands, for each and all feel that those who have gone to the Front are giving their lives that we may live in safety.

When the men leave for Overseas they are asked to sign off half pay to their wives so that there shall be no delay and thus a minimum of $15 is assured monthly, to this the Government adds what we call the Separation Allowance $20 per month for a private and so on up the scale and beyond this the Patriotic Committee supplements according to the number of children; a woman with no children is not now put on the Fund.

Our district covers the island of Montreal, 600 voluntary women visitors, French and English, constantly are giving their services, these being divided under ward heads, French and English, Catholic and Protestant, and are ever at the beck and call of the soldiers' families. Special attention is given to the maternity cases and layettes provided by the Daughters of the Empire supplied when necessary. Certain ladies look after the hospital cases and take the children for the removal of adenoids, dentistry or other ills. Over 150 voluntary workers are on the office staff and several are there daily from 9 in the morning until after 6 at night. Among the latter is Miss Helen Reid, one of our congregation and the daughter of our first Alliance president. As chairman of the Women's Auxiliary of the Patriotic Committee she has scarcely missed a day at her desk since war started and has had recently conferred upon her by the King the honor of being a Lady of Grace of the order of St. John of Jerusalem, an ancient order dating back to the Crusades in recognition of her many patriotic services.

Meetings

The Midwinter meeting of the New England Associate Alliance will be held in the First Congregational Church, Providence, Rhode Island, on January 18; Miss Alice Marion Holmes will speak in the morning and Rev. Alfred R. Hussey in the afternoon.

The Monthly Conference of Alliance branches at Channing Hall, Boston, will be postponed to the second Monday, January 8, 1917, at 25 Beacon Street. The Rev. Henry W. Foote of Cambridge will speak on the Southern Circuit and Mrs. Homer H. Fiske will preside.

News from the Branches

The Oklahoma City secretary writes: "We are so glad to report that the Alliance branch has come back to its right place in the church and is now the only woman's society. The Lend a Hand Club has disbanded and the president of the branch is one of the Lend a Hand members. At each meeting we have a topical roll call, each trying to have something of interest to tell or read from our own Unitarian publications."

From the New Orleans branch:

"One of the younger members of our Branch forgot an engagement which she had made with one of the older members. She felt that the offence was unpardonable, but the older woman met her earnest apology with the words, "O my dear, it's *quite* all right. We wouldn't be Unitarians if we gave such things a second thought." These words embody the spirit of the women of our Branch; that as Unitarians we may not stoop to petty sensitiveness, jealousy or unkind gossip. Harmony and good will prevail among us to rather an unusual extent.

Our meetings begin with a hot luncheon served at twelve by a committee appointed for the purpose.

At one-thirty we hold our business meeting. This is opened by the Lord's Prayer and the chairman of our religious news committee reads us a poem or a short story or an article — anything which she may have selected for its religious or ethical significance.

Afterwards we hear the reports of members engaged in social service work. This is a part of our work which we value highly, as the various charitable organizations with which many of our members are connected help us to apply *practically* our Unitarian faith. We have members upon the boards of the Seamens' Bethel, the Travelers' Aid Society, the Home for Incurables, the Home for the Homeless, and the Child Welfare Association.

After these reports are heard we discuss other business; repairs on the Parish House (which we own and for which we have nearly paid), ways of earning money, and various matters which need consideration. When the business is finished we adjourn, and at three o'clock we re-convene in order to listen to a paper, usually by one of our own members, but occasionally by an outsider. The 1915 series on the work that *women* have accomplished in the world was particularly interesting. The activities of our Branch will be seen to be five-fold: Social, Missionary, Altruistic, Literary, and Remunerative.

At Dallas, Texas: "A school of civics and philanthropy has been started in which the minister, Mr. Gilnevin is taking an active part. Two other earnest workers in this school are also members of our Unitarian Church. We feel we are gaining a stronger foothold each year. Unitarianism is of slow growth in the south and we are particularly pleased that our members are doing the work they are in this newly organized school.

In answer to the Recording Secretary's question "What can we do for you?" Mrs. Caroline B. Utter, Rocky Mountain Vice President writes, "I think the most helpful and inspiring thing that I ever experienced in religion was my visit to the Association meeting in Boston last year and your warm and kindly greetings to me while I was there. I believe the more women from the different centers you can encourage and help to attend those national meetings the stronger Alliances we shall have throughout the country and the closer we shall be bonded together."

New officers of Alliance branches are; Boston, Mass., First Church, President: Mrs. George R. Dinsmoor, The Ludlow, Recording Secretary, Mrs. Philip L. Spalding, Brattle St., Cambridge, Mass.; Braintree, Mass., Secretary, Mrs. Willis L. Learnard, 108 Middle St.; Sharon, Mass., President, Mrs. Frank B. Goode; Winthrop, Mass., President, Mrs. A. B. Dunham, 95 Fremont St., Secretary, Mrs. Warren E. Titus, Seymour St. Rochester, N. H., President, Mrs. Ella M. S. Tandbery, 704 Central Ave., Dover, N. H.; Beverly, Mass., Mrs. Mary L. Boyden, 6 Washington St.; St. Louis, Mo., Eliot Branch, President, Mrs. A. E. Mooney, 5941 McPherson Ave.; Secretary, Miss Phebe Bayle, 5600 Clemens Ave.; Farmington, Maine, send all communications to the Secretary since the President has gone away.

Will Treasurers whose branches contribute to the following societies please note these addresses:

Ministers Service Pension Society, John H. Applebee, treasurer, 933 Maryland Ave., Syracuse, N. Y.

Carolina Industrial School, Hollis T. Gleason, treasurer, 147 Milk St., Boston, Mass.

Monday Conference at 25 Beacon St., Mrs. W. O. Witherell, treasurer 198 Park St., West Roxbury, Mass.

New England Associate Alliance, Mrs. Joseph A. Cushman, treasurer, Sharon, Mass.

Appeals

Appeals stand as follows:

Green Harbor, Mass., preaching	$240
Northumberland, Pa., preaching	67
Meadville students	135
Pacific School Students	160
Italian Mission	215
Missionary in China	427
Seattle, Wash., University Church	150
furnishings.....	150
Ellsworth, Me., parsonage	37
Hanford, Cal., church furnishings	34
War Relief.....	

Young People's Religious Union of the Unitarian Church

Headquarters: Room 11, 25 Beacon Street, Boston

Rev. Frederick M. Eliot, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

Loyalty

"The history of what man has accomplished in this world," says Carlyle, "is at bottom the History of the Great Men who have worked here." "Society is founded on Hero-worship." Emerson expresses the same thought when he declares, "There is properly no History, only Biography." Emerson himself must have been one of the truest illustrations of this doctrine; for it has been written of him, "This was his power,—to inspire others, to make life purer, loftier, calmer, brighter." What he taught others to be, he was himself." Thus in the school of these two men history is reduced to terms of personal biography. History centers around men, not around events.

This is true in our politics, it is true in our social relations, and it is especially true in the religious life of mankind. At the bottom of every great religion will be found a great human personality, an inspired prophet, — Mohammed, Confucius, Laotse, Moses, Christ. Personal leaders mankind must have, whether it is in the small affairs of life or in the great ones. The power, not only of personal teaching, but of personal example, is one of the mightiest forces for good in the lives of men.

There is, however, another side to the picture. Leadership implies *loyalty*. Our leaders must inspire, but our people must have the capacity for being inspired. A leader is nothing without the co-operation and support of those whom he leads. Leadership and loyalty are therefore mutually dependent terms. Just as a people without a leader will accomplish nothing, so a leader may be ever so competent, may work ever so hard, may sacrifice his personal interests ever so unselfishly, yet without the genuine loyalty of his people, instead of their merely passive interest, his labor will be in vain. Leadership is dependent upon loyalty, just as loyalty is dependent upon leadership.

There are two motives in our lives upon which loyalty finds its support. In its primitive forms, in its initial stages, whether in the race as a whole or in the hearts of individual men and women, loyalty manifests itself as loyalty not to a cause, but to a person. Loyalty to a person is the first type of loyalty. It is also the lower type, the less perfect type. It is a trait of human nature that we like to see our principles embodied in concrete human beings. The small boy knows little regarding the abstract quality of patriotism, but he loves George Washington. Just so, the adult, who is indifferent to the principle of goodness, *per se*, yet admires a good man. In this as in so many other things, "men are but children of a larger growth." We are all of us, whether as children or as adults, to some extent hero-worshippers. Our loyalties are first of all to persons. Only in the higher stages of our development do we become loyal, not to a person, but to a cause.

Loyalty cannot long remain on the lower plane. The person in whom we see our principles embodied is in the beginning looked upon as a human being like ourselves,—the man who walks the streets with us, who associates with us in our daily life, who is in all points as we are, except that he is our leader, our model, our exemplar. Little by little, however, as that human personality becomes idealized, as the immediate contact of his presence is perhaps removed from us, we tend both to forget his faults and to magnify his virtues. Reversing the words of Marc Antony we may say, "The *good* men do lives after them; the *bad* is oft interred with their bones." This is as it should be, of

course. But the result of this idealizing process is, in human experience, that the departed leader often becomes the *super-human* personality. In the extreme case, as is illustrated in almost any one of the religions of mankind, the founder of the religion, he who was at first simply the prophet, the seer of his people, becomes endowed, in the inspired imaginations of his loyal disciples, with the qualities even of divinity; he becomes literally the "son of God," sent to earth to accomplish his particular mission of mercy or redemption, after which he is miraculously carried away again into the heavens from which he had descended.

Religion, then, is founded in the first instance upon what Carlyle calls hero-worship. "Faith," he says, "is loyalty to some inspired Teacher, some spiritual Hero." This is what I have called the lower order of faith, the less perfect type of loyalty, whether it manifests itself as allegiance to a distinctly human being or whether it rises to faith in a superhuman personality. *True religion, however, cannot permanently be founded upon loyalty to a person but only upon loyalty to a cause.* It is impossible to tie faith down to belief in a mere historic personality. For sooner or later the religious imagination of makind, feeding on the need of something not expressed in terms of space or time, will so idealize the personality that he becomes transformed into a principle of deity and so bursts the bounds of the merely human. We discover that after all it was not the personality, whether human or divine, that satisfies our religious cravings, but the *principle* which he represented. Our loyalty is henceforth loyalty to a cause. This is the more perfect type of faith. Only when this moment of awakening comes has our true religious insight begun; only then have we passed out of the stages of childhood into a religion of maturity.

Rev. Lewis C. Carson, Ph. D.

The Topic List

The general topic for January is "Power Through Self-Control," and the discussions this month ought to be very practical in nature. This is a good month to interest some of the younger members of your Union, by asking them either to prepare short papers on the topics, or to take part in the discussions. It is always a good plan to invite some of the older classes in the Sunday School to attend a meeting of the Union, when the discussion is likely to prove interesting for them. In this way your Union may secure new recruits.

Jan. 7. *In training the body.* At this meeting, it may prove interesting to have some member who is particularly interested in athletics lead the discussion. What is the purpose of athletic "training"? Read a passage from the chapter on "Habit" in William James' Psychology. The story in the book of Daniel is to be taken as an illustration of the power that comes through self-control. A good hymn for this service is Isaac Watts" "Awake, our souls; away, our fears."

Jan. 14. *Power against temptation.* Read Professor Bowen's comment on this passage, in his "The Gospel of Jesus" page 137. What is meant by the saying that Jesus was "tempted in all points like as we are?" The story of the temptation makes Jesus a very human person, and the sources of his power to resist the temptations are open to us. What was the source of this power? Was it not his sense of the great work that the Father in heaven had for him to do? This was what carried him through the final temptation in the Garden of Gethsemane. Sing Samuel Longfellow's hymn, "Go forth to life, O child of earth."

Jan. 21. *Power to serve those in need.* The point of this topic is that we cannot help others unless we have power within ourselves. The trouble with the disciples was that they did not have the inner power. What Jesus meant by his reply to their question as to why they could not heal the boy was just this: — we can only give to others what we already have, and if we desire to serve we must first learn how to serve. When Dr. Howe wanted to teach Laura Bridgman, the deaf and dumb girl, how to communicate with others, he had first to devise the method of reaching her imprisoned mind.

Sing Archbishop Trench's hymn, "Make channels for the streams of love."

Jan. 28. *Self-Control in emergencies.* It is necessary to prepare ourselves to meet the sudden calls that come at times of emergency. How can we do this? How, for example, can we prepare ourselves so that we shall keep our heads if we happen to be in a panic, at a theatre fire? How does the football player get ready for the emergencies of the game? How did Paul get ready to meet such a crisis as the ship-wreck? Was it just by chance that he was able to remain calm when everyone had lost self-control? Can you make concrete suggestions for such self-discipline? Sing Horatius Bonar's hymn, "He liveth long who liveth well."

The Boston Federation

The Boston Federation of Young People's Religious Unions held its first meeting of the season 1916-1917 on Sunday, November, 26, 1916, at the First Parish in Quincy, Mass., with a business meeting at four o'clock and a social hour with supper served through the hospitality of the Quincy Y. P. R. U., the Wollaston Y. P. R. U. and the Jenks Union of Canton.

The Rev. Adelbert L. Hudson welcomed the young people to the old church, calling attention to its many historic associations, particularly to the tombs of John Adams and his wife Abigail, and of John Quincy Adams and his wife. These were later visited by the young people.

Special features of the business meeting were: a few words of greeting from Mr. Carl B. Wetherell, president of the South Middlesex Federation, in which he made the suggestion that there be more co-operative work between our two federations; announcement by the Social Committee of a get-together social meeting to be held on Wednesday evening, December 6, at All Souls' Church, Roxbury, to which all our young people are urged to come and bring friends; and the decision by the members that it is more feasible to hold these Sunday meetings at churches nearer the center of Boston than in the outlying districts. The unusually small attendance seemed evidence of this.

The evening meeting was, however, well attended, many older people coming in to hear Dr. Crothers, who gave a most inspiring address on "What Must I Do to be Saved?" Pleasing violin and vocal solos were rendered. A pleasant feature of this meeting was the leading of the service by our president, Mr. Walker B. Holmes; and it is hoped this custom will be continued.

ELIZABETH L. MOSELEY,
Secretary

Notes from the Field

Fitchburg, Mass.—"During the last year we had religious services at which appropriate lectures were listened to. During the week of religious meetings the Young People's Religious Union assisted the singing. We also gave three plays during the church year; these were all attended and much liked. I might here add that we gave an operetta, which was enjoyed greatly; as we have nearly all the copies left, which we should like to sell, you may know of some other Young People's Religious Union that would like to purchase them. It is entitled 'Pasquita,' one act, and long enough for an evening's entertainment; Hawaiian dress, very simple. There are nine principals, —eight men and one girl, all of whom should be good singers. The plot is very amusing."

Petersham, Mass.—"The Sunday evening meetings of the Young People's Religious Union have been very well attended and the young people have shown a commendable willingness to do their part to make them a continued success." The Hallowe'en party was very successful, netting a tidy little sum that has been sent to the central Young People's Religious Union.

Iowa City, Iowa.—"The Young People's Society is starting off well. Mr. Ralph Turner is the student assistant."

Unitarian Temperance Society

Rev. Edgar S. Wiers, *President*, Montclair, N. J.
Mr. Thomas H. Eliot, *Vice-President*, Lowell, Mass.
Rev. Chester A. Drummond, *Secretary*, Somerville, Mass.
Charles H. Stearns, *Treasurer*, Brookline, Mass.

POSTCARD CAMPAIGN

Study Norway, Sweden, Finland — the three countries that have made headway for long periods against the alcohol evil and find two facts: the bulk of the people live under Prohibition; but more important, everywhere there are strong educational movements for Total Abstinence. This is what our movement lacks — constant education.

Every Unitarian Church can be an educator. It can keep the business men informed about alcohol by sending out postcards every month containing two anti-alcohol facts. We issue these cards. Please respond! For in the forefront of the Battle for Health stands the Battle against Alcohol.

Form an *Alcohol-Education Postcard Committee.* Get the facts to thinkers!

ARRESTS
BEFORE AND AFTER CLOSING THE SALOONS

PORTLAND, OREGON

	1915—Saloons Open JAN.—JUNE	1916—Saloons Closed JAN.—JUNE
Total Arrests	10,040	3,047
Arrests for Drunkenness	3,047	716

SEATTLE, WASHINGTON

	1915—Saloons Open JAN.—JUNE	1916—Saloons Closed JAN.—JUNE
Total Arrests	10,152	5,444
Arrests for Drunkenness	2,272	1,577

These cards are designed to bring to thinking men the latest scientific facts and figures about alcohol and the value of closing the saloons.

Temperance Society, 25 Beacon St., Boston, Mass.

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An investigation made from 2,000,000 policy-holders covering **43** American Life Insurance Companies shows:

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50% in Excess of the mortality among insured lives in general.

2. Those who took two glasses of beer or a glass of whiskey a day, or their alcoholic equivalent had a mortality

18% in excess of the average.

3. Those who indulged more freely, but who were accepted as standard insurance risks showed a mortality

86% in Excess of the average.

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¶ There are now more than fifty large American cities that have no Unitarian church. In these cities live more than two million people.

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¶ We are committed to the task of presenting the liberal view of religion to the American people. Already our printed word goes into every State in the Union.

¶ But we must send men as our messengers. We can get the men and we have the message; but the great need is money.

¶ THE AMERICAN UNITARIAN ASSOCIATION IS CALLING FOR THE DOUBLING OF LAST YEAR'S CONTRIBUTIONS FROM CHURCHES AND INDIVIDUALS

Send contributions to

MR. HENRY M. WILLIAMS, *Treasurer*
25 Beacon St., Boston, Mass.